RELIGIOUS INTELLIGENCE.

Programme of Services To-Day.

CHAT BY THE WAY.

Synagogue Worship-The Annual Methodist Conferences.

Union Gospel services will be held during the week in the First Reformed Episcopal Church, where the Rev. W. T. Sabine will preach to-day at the usual

"Living Epistles" and "The Divine Call" will be asidered to-day by Rev. N. L. Bowell in the Free

A gospel temperance meeting in Grand Union Hall this afternoon will be held by Mr. C. A. Bunting.

'Spiritual Expectations' will be excited this mo ing in Harlem Congregational Church by Rev. S. H. Virgin, and in the evening the "Message to the

Church at Ephesus" will be presented.

In the Church of the Disciples this morning the
Rev. George H. Hepworth will declare "Thou art
My God," and in the evening "The Blind [will] Receive Sight." To-morrow evening Mr. Hepworth will give another illustrated lecture on "Travel in

Dr. A. H. Strong, of Rochester University, will preach for Dr. Bridgman to-day at the usual hours the Madison Avenue Baptist Church.
"The Crown of Thorns" will be held up to admi-

ration this morning by Rev. William Lloyd, and "The Young Man Who Made the Great Refusal" will be reproved for his folly this evening in the Madison

Avenue Presbyterian Church.

Rev. E. A. Reed preaches at the usual hours to-day in Madison Avenue Reformed Church.

Mr. C. W. Sawyer will conduct a gospel temperance

meeting in the Park Theatre this evening.

Mrs. Dr. Lozier will address a meeting in the Peole's Church this afternoon, and Mrs. W. Slocum

to-day in the Sixth Avenue Reformed Church.
"A Change of Heart" will be asked for by Rev. J.

limen this morning, and "The Lying Spirits of Life" be expected this evening in the Church of Our

tion" and "The Lands of Promise We Never Reach or the Shattered Ideals of Life," will be discussed in St. James' Methodist Episcopal Church, Harlem o-day by Rev. W. R. Davis.

reach in St. Luke's Methodist Episcopal Church to-The Man of the Wonderful Prayer" will be introduced to the South Reformed Church this afternoon

Bishop Hare, of Niobrara, will plead the cause of Indian missions in St. Mark's Protestant Episcopal Church this morning, and in the evening Dr. Rylance will preach on "Rock or Sand—Which?"

In St. John's Methodist Episcopal Church the Rev. George Van Alstyne will preach at the usual

hours to-day.
"The Possible Christian Unity" will be discussed by the Rev. J. W. Kramer this evening in the Wain

wright Memorial Church.
Dr. Simmons preaches to-day as usual in Trinity Baptist Church.

"The Omnipotence of Faith" and "The Dread of Future Woe" will be considered by Rev. B. B. Hull to-day in the Tabernacle Baptist Church. Bev. B. H. Burch preaches this morning and even-ng in Twenty-fourth street Methodist Episcopal

Boly Trinity this evening, at which Mr. J. A. Mex-man will sing and Rev. S. H. Tyng, Jr., D. D., will preach on "Sin Put Away by Christ." Other services

"Carpet Warriors" against rum will hear some hing to their advantage from Mr. W. M. Evans by attending the meeting of the American Temperance Union this afternoon in the Lyceum Theatre. Mr.

ans will continue his revival services this week, lso, in the Berean Baptist Church. Dr. J. M. King presches in Washington Square Methodist Episcopal Church this morning on "Nothing Hidden," and this evening on "The Sabbath

"The Freedom, Wealth and Beauty of Salvatio will-be set forth in glowing colors to-day by Rev. J. E. Searles before Willett Street Methodist Episcopal

"The Hope of Childhood" and "The Closed Door" will be discussed by Rev. J. T. Richmond to-day in Asbury Methodist Episcopal Church. At Thirty-fourth Street Reformed Church to-day the Rev. Carlos Martyn will prove that "The Sin

Which Kills May Save "

Which Kills May Save."

Dr. Talmage holds forth at the Brooklyn Tabernacle to-day as usual.

Dr. Armitage preaches to-day as usual in the Fifth Avenue Baptist Church.

At Bleecker Building this morning and afternoon Mr. Fitswilliam will speak on "Prayer" and "London Street Experience." In the evening Dr. Eddy will speak on "The Eloquence of God."

At Spring Street Presbyterian Church this morning the Rev. A. H. Moment will presech on "Lames Board." the Rev. A. H. Moment will preach on "James Boar arges" and in the evening on "A Convicted Soul Re

olying to the Truth. At Chickering Hall this afternoon the Rev. Se

At Chickering Hall this attenues.

Colcord will preach as usual.

The National Temperance Institute, in Cooper Union, this afternoon will be addressed by Rev. B.

F. Bowen, and also by D. F. Thompson, who will prescribe the compact of "Policemen's control of "Policemen'

"Religious Completeness" and "Thoughts on Chris-tian Marriage" will be considered in the Free Taber-necle Methodist Episcopal Church to-day by the Rev.

"The Interpreting Power of Love" will be counsed this morning by the Rev. E. C. Sweetzer. ocker Street Universalist Church. The Rev. A. G. logers, of Harlem, will preach in the evening. In Canal Street Presbyterian Church the Rev. Alex-nder McKelvey will preach this morning and after-

oon, at the usual hours.

Presching in the Central Baptist Church this morn-

Preaching in the Central Baptist Church this morning and evening by Rev. Dr. Herr.

Rev. W. P. Corbitt presches in Fiftieth Street Methedist Episcopal Church morning and evening.

Dr. Deems will minister to the Church of the

Strangers to-day as usual.

Dr. Shipman will officiate in Christ Church to-day

the usual hours.

In the Central Presbyterian Church the Rev. J. D.

Wilson will preach at the usual hours to-day.

Dr. H. C. Potter, of Grace Church, will preach in he Church of the Holy Apostles this evening and Rev. B. E. Backus this morning.

This evening Dr. Newman will begin a course of

Sabbath evening lectures in the Central Methodist Episcopal Church on "The Lost Empires of the World," illustrative of prophecy fulfilled, his special subject to-day being "Alexander and His Empire."
At Duane Methodist Episcopal Church the Rev. J. W. Ackerley will preach this morning, and Mrs. J. E. Foote will speak on Gospol temperance this

evening.
"Dead for Ireland; or, Patriot Graves," is the title
of a lecture that the very Rev. M. A. Hunt will deliver this evening in St. Thereas's Church. Rev. J. B. Cleaver will preach in the Church of the Disciples of Christ this morning and Rev. J. W.

owber this evening.

The Rev. A. C. Morehouse will preach in the norning, and the Rev. Mr. Patterson this evening. Rev. J. L. Gilder, Rev. J. T. Vine, Judge Pittman and others will address the temperance meeting in the Seventh Street Methodist Episcopal Church this

The Rev. Halsey Moore, of Harlem, will preach in the First Baptist Church this morning and evening.
The nin-tieth anniversary of the Forsyth Street
Mothodist Episcopal Church will be held to-day.

The sermon this morning will be preached by the Rev. W. B. Affleck, and in the evening by Dr. L. S. Weed, of Harlem. A reunion love feast will be held

tions will attend the services which are to be held at St. Mary's Roman Catholic Church, Hunter's Point, Long Island, this evening, where a lecture will be delivered by Very Rev. Canon O'Hagan on "St. Patrick's

The Rev. N. Bjerring will conduct services this mornning in the Russian Chapel. The Rev. R. H. Newton will continue his discourse

on "Character" this evening in the Authon Memorial Church, with special reference to the influence of "Companiouship on Character."
In St. Ignatius' Protestant Episcopal Church the

The Rev. George A. Thayer, D. D., of Boston, will and evening.

Bishop Bedell, of Ohio, will presch for the Church

of the Hoavenly Rest this morning.

"Laying up Treasure on Earth and in Heaven" will be explained by the Rev. S. S. Seward, this morning.

in the Swedenborgian Church.

A mission, conducted by the Oblate Fathers. Boston, Mass., opens to-day at the Church of the Visitation, South Brooklyn. Very Rev. M. A. Hunt, Superior of the Mission, assisted by Rev. Dr. Reardon and others, will officiate.

CHAT BY THE WAY. es not always follow that a man's bare

The very best and kindest way in which to look at

the faults of your friends is to shut your eyes.

If a man is honest he does not need to tell of it. sterling virtue can afford to keep still, but sly dishonesty has a very busy tongue.

No jest can be quite so bitter as that one which

runs laughingly along on the edge of an ugly truth.

It is Colton who says that "men will wrangle for religion—write for it, fight for it, die for it; anything but-live for it." Fuller very beautifully said that "he who spends

all his life in sport is like one who wears nothing but fringes and eats nothing but sauces."

A debt is a very stubborn thing and always suc-

eeds in having its own way. The more you attempt to contract it the larger it gots.

There is no doubt that the honeymoon was called because of its close resemblance to the sweet product of the bee. It may also be said to resemble

the honeycomb, with this slight difference, however, that the honeycomb is made up of little cells, while the honeymoon is sometimes regarded as one great There is a kind of logic by which the most cheerful man can be proven to be morally the worst. The murderers who expiate their crimes on the gallows have taken life, and perhaps had, during the leisure which the jail afforded, strange compunctions of con-science. The cheerful man, however, is one who takes life easily and has no compunctions whatever.

A clock is about the only thing in the world which manages to go on all the better when its affairs are wound up. There are some men, however, who clock, and transferred it to some extent to their own business arrangements. They have a happy faculty of being worth nothing when their creditors be-

come clamorous and demand a settlement, but the very moment their affairs are wound up, away they erfully as ever, on tick, on tick, on tick. After all each man knows what troubles him better about to repudiate his wife his friends came in and expostulated with him. Some people delight to so much at home as when they have left their own and gone into the home of somebody else in order to "fix" things. "Isn't she handsome, and rich?" they asked. The Roman took up a little shoe and said, "Gentlemen, can any one of you tell where that shoe

pinches unless you put your foot in it?" The power of versification to give expression to the finer feelings has long been acknowledged. If a young man is suffering from an unreciprocated at-tachment he finds no relief in throwing himself drown his sorrow in the flowing bowl. He wakes up the next morning with his great grief fresh as ever, tractions of the rhyming dictionary, while searching with the persistency of a Stanley for a word in any language, dead or living, that will jingle in unison language, dead or living, that will jingle in unison with Mary Jane, he finds immediate and permanent relief. A few lines of original composition on the auroral locks of some fair and false damsel who really had red hair has saved more lives than all the prescriptions of all the doctors. Immense grief of tion of the human race, the safety valve of broken hearts. These touching lines, for instance, must have been the means of assuaging a sorrow which might otherwise have endangered the health of the writer. You can see that they were written with a

raven's quili:— Our little Sallie to Heaven did go,

Baby life so sweet is. he was afflicted with cerebro spinal meningitis. "Tis hard to lose our Sally so;

"Tis hard to lose our Sally so;
But the reflection sweet is,
That she has gone where there is no
More cerebro spinal meningitis.
A great many Christians are very careful to use
good grammar in their prayerful petitions. Grammar or no grammar, however, the colored preacher who made the following prayer got right down on the hard pan of stern truth, and although we might not be able to put our thoughts into just his lan-guage, we can most heartily say amen to every

word:—
O Lord we's a mighty abused people; we's been all all broken to pieces, Now, Lord, we wants to be mended up, and we wants you to come and do it. Don't send an angel, Lord, for de job is too big for an angel. You made us, Lord, and you knows our wants, and you can fix us up as nobody clae can. Come right down yourself, and come quick, too."
This story is just as good if you give the word "elected" a theological as it is if you give it a politi-cal meaning. "What will you do if you are elected?" friend," was the reply, "what I shall do if I am elected will be a very easy matter to decide; but what is bothering me just now is what on earth I am going to do if I am not elected."

going to do it I am not elected.

There are many experiences of daily occurrence
which would excite one's incredulity if put into
print. We should say at once that they could not ductor demanded of a certain sleepy passenger his ticket. The passenger was so very dozey that he paid no attention whatever. Then the enraged official determined that such a deadhead should be ejected. and caught hold of his leg, intending to drag his victim in that ignominious way to the door. He pulled and pulled, and then in his desperate determination gave one supreme jerk, when, mirabile mination gave one supreme jerk, when, mirabile dicts, the leg actually came off, and the conductor fell to the floor holding it in his hands. Imagine his horror. For an instant he thought himself a wilful murderer, and in imagination saw himself convicted by a jury of his peers and sentenced to the awful doom of the rope. What a relief, however, to find that the leg was a wooden one. The passenger had not waked up, so the conductor quietly put the leg back into its place, and made no further demand for a ticket. If he had taken the man by the hair, that might have come off. If he had seized him by the arms, they might also have come off. Indeed the man might have fallen into innumerable pieces, and man might have fallen into innumerable pieces, and the conductor after putting all the artificial members in one pile, and leaving the little remainder of his passenger to make himself into another pile, would hardly have known of which pile to demand his

ticket, so he passed on in silence and sadness.

We have heard of an elequent soliloquy by a gifted fly who was reviewing his past, which may have a wider application than is at first seen. "Ah." it said, "I have passed through the hatching age and

it and, "I have passed through the hatching age and through the creeping age and through the flying age, and now, also! I am right in the midst of the mu-cilage." And there he is to-day, a-dead fly. Even in this corrupt age and generation noble masculine spirits are to be found who are ready to sacrifice everything in order to stem the tide of woman's despotism. The other day a gentleman asked his wife in the politest terms to mend his pants. Now, if there is one duty which soars above another, and one which no thoughtful wife will neglect, it is to put a patch on the knees of a man's

pants. But this particular representative of the weaker sex refused to do it, and asserted as the reason therefor that she had nothbright red flannel. We submit that that house, bright red fiannel. We submit that that house, hold is in a state of hopeless anarchy in which the wife cannot put her hand instantly on any article that can be named by a well regulated husband, from a shirt button to the proper patch for the knees of pants. The gentleman referred to determined to in-stitute a vigorous reform and show that he at least was above the petty despotism of an unreasonable woman. He forcibly seized her and almost suc-ceeded in cutting her throat with a razor, and now the unthinking public interferes with his attempt to reorganize his household and casts him into a noisome dungeon. Well, he will have the satisfac tion of knowing that the world's greatest benefactors

have always been unappreciated.

The arithmetic and wit of childhood are unique While the elder sister was teaching the little four-year-old the intricacles of fractions she said, "Now, then, if I give you an orange and you divide it into four parts, what will each part be called?" The little one, with an eye to the possibility of the occasion, replied, "Well, sister, I don't think I could tell unless you gave me the orange first." The next question and answer are still more picturesque. "How many halves make a whole?" "Quick as a flash the reply came, "I can't tell you, sister, until you tell me how

Such is the formidable antagonism of the sexes that a chance to give a Roland for an Oliver is never lost. "Don't you think that a good likeness of me?" said a pretty wife to her small fraction of herself called her husband. "Very good," was the reply, except that there is a little too much repose about

METHODIST CONFERENCES.

ANNUAL GATHERINGS NEXT WEEK-CHANGES AND TRANSFERS-THE COMING MEN AND THE OUTGOERS-EFFECTIVE AND NON-EFFECTIVE

diction centres in this city, Brooklyn and Jersey City will be in annual session. The New York Conference will assemble in Newburg, N. Y.; the New York East Conference in New Haven, Conn., on the same day (April 2), and the Newark Conference in Port Jervis next Wednesday. For the more efficient working of the Church in New Jersey the proposition to reunite the Newark and New Jersey conferences has been discussed with some degree of favor. A proposi-tion to give the entire city of New York to the New York Conference has also been discussed for years, but has failed of adoption in any of the judi-catories of the Church. And yet, for lack of such union, Methodism on the east side of the city has been practically a failure. That part of the city has very largely become mission territory, and the churches that retain their independent corporate existence do so with great effort and labor. Of the sixteen Methodist Episcopal churches in this terri-tory of the New York East Conference only two can be said to be unembarrassed, and it is feared that one or two may be abandoned as a measure of economy and expediency. To-day old Forsyth Street Church will celebrate the ninetieth anniversary, of its existence. It ranks next to John Street Church in Church will celebrate the ninetieth anniversary, of its existence. It ranks next to John Street Church in age, and for three-quarters of a century it was the centre of revival influence and power. And yet with a fine property, in a thickly populated neighborhood, this church must probably be given up. In flush times the officials tore down their old church building and parsonage, and on their lots erected four large tenements and stores, with a neat little chapel enclosed in the centre. These houses are valued at \$100,000, but there is an encumbrance of \$68,500 on the property, which the eighty members, who are far from wealthy, are unable to carry. The interest accumulates so rapidly that the existence of the church is now simply a question of a few years, if not months. The City Missionry Society has been offered the property, but declines to take possession of such a debt. The stores and apartments cannot be let readily, to the class of tenants and for the businesses that the church can approve, and hence they are idle to a great extent; and hence, also, the church is unable to meet its current expenses from year to year. If the itinerant rule was so relaxed that ministers who rush churches into reckless building enterprises which they cannot consummate now take care of might be compelled to stay in such places until their work was done and live upon what they could gather up it would be a good thing for the churches and the ministry, too. But as it is a minister by extravagant and impracticable ideas can de more damage to a church in three years than can be repaired in twenty-three years. And yet the responsibility rests upon the church officials, two-thirds of whom are the appointees of the pastor, the moving spirit in almost every case. Indeed, ministers have been known to change official boards that they might the more readily rush through some whick scheme of church building or repairs that left the church in a condition of financial embarrassment.

EFFECTIVE AND NON-EFFECTIVE MINISTERS.

the 194 active men who compose it. The New York Conference will transplace about inty-six of its active members of the 230 or that class which must be provided for annually. There are in the New York Conference 282 members, but fifty-seven of them are on the retired list, either as super-uneraries or super-annuated preaches. In colleges or agencies for behaviour societies, and a sixth is a missionary in Hally and another a missionary in this city, which positions may be held for life. The transfer of the Rev. W. R. Davis, of Harlem, from the Methodist Church to the Congregational, will make room for some good man in that part of the city, and the death of Rev. W. P. Abbott has opened the road in another direction. The New York East Conference numbers 256 ministers, 55 of whom are on fhe retired list, either temporarily or permanently, seven hold positions of honor or trust in benevolent societies. Now, those figures indicate great wear and tear in the ministerial work, or something else, when we find in the two New York conferences that every fifth man is disabled from work through some cause or another. And if this is the proportion throughout the entire Methodist Episcopal Church the physical if not the financial condition of the ministry needs to be looked after and inquired into. And we suspect the latter is oftener the cause of reduced the latter is oftener the cause of reduced the latter is oftener the cause of reduced the latter of the content of the Methodist Episcopal Church there is no legal provision for the payment of \$1 salary to any of 18 ministers. Any arrangement that may be made between a pastor and a church rests upon the honor of the latter for its fulfilment. A Methodist minister, like a Romau Catholic priest, by the very conditions of his admission into the ministry, agrees to go wherever he may be such the cause of reduced the content of the church and the church is not the case of which the next denoral the church and the church is not the case of the honor of the distribution of the dist

without a regular pastor for a year, supplying its pulpit with one and another preacher as it pleased, to keep the vea-ney for its incoming pastor. No wonder that dissatisfaction follows the manifestation of such raworitism, which violates the very letter and spirit of the discipline of the Church. The late Dr. About was the choice of the ministers of the district as the successor to Dr. Crawford. The Rev. Dr. L. H. King is now the first choice, though there is more or less of a rumbling opposition to his appointment. He is a popular man and would make an excellent presiding elder. The Rev. S. I. Ferguson, or Newcestle, is also spoken of in this connection. The Rev. John L. Feck leaves the residing eldership of the New York district of the New York East Conference at the end of two years, instead of four, which he might have kept it. But there are many annoyances in the office which are not counterbalanced by the advantages to sensitive minds. Dr. Peck will take a pasticate in Birmingham, it is said, for the next three years, and the succession to the eldership lies between Dr. Kettell, who resigned it three years ago to take the pastorate of Summerfield Church, Brooklyn, and Rev. W. H. Russell, of Johnson Street Church, Brooklyn. The Rev. J. L. Gilder has also been spoken of in the same connection. But as he preaches his semi-centennial sermon before the Conference next week it is likely that he won't look for active work thereafter. His long and faithful service in the ministry might, however, entitle him to it if he desired the homor and office. And though half a century preaching he is yet under seventy years of age, hale and active as many a man of forty-five. The Rev. M. L. Scudder, of Williamsburg, and Dr. J. B. Mervin are also mentioned for the position. The Rev. Google E Strobridge, now of Kingston, will come to Eighteenth Street Church, succeeds him at Kingston, N. Y. When the Rev. A. D. Vail returns from Europe he will take the pastorate in Eighty-sixth Street Church, which he left some years 400 to

HOW TO REACH THE MASSES. A line in "Revival Notes" last Sunday credited East Eleventh street and Attorney street Methodist Episcopal churches, in this city, with 16 converts each. The pastor, Rev. A. C. Morehouse, writes to say that in those churches instead of 16 it should have been 359 converts, 186 of whom have joined on have been 359 converts, 186 of whom have joined on probation and 82 have been received into full membership, while many have united with other churches near them. So that the loss by removal (34) and deaths (5) is more than made up. The Sunday school of this church also, under the superintendence of Mr. Chauncey Shaffer, has prospered equally well, and now numbers 562 pupils and teachers, and is represented to be exercising a very marked influence for good in the neighborhood. The Sabbath school in Autorney Street Church numbers 230 and is also in a flourishing condition. Both churches constitute a City Mission Circuit and are under the pastoral care of Mr. Morehouse, who is assisted by the Rev. Joseph R. Dumble, so that the statistics of membership are not divided as belonging to either church, but are aggregated for both. At Autorney Street Church alayman is meeting is held every Sabbath. It is said to be one of the most powerful agencies in the city for the evangelization of those that attend and for others who are influenced by them. It was begun three years ago by the officers of the City Missionary Society and has been continued without intermission ever since, until now it is sometimes difficult to obtain entrance to the church because of the crowds that gather. Many persons have been converted at those meetings, which have thus far amply demonstrated that the masses can be resched and how to do it. And Mr. Morehouse thinks that if our wealthy laymen will lay aside a little of their kid giove and cushioned religion and go among the poor and erring ones, if only on the Sabbath day, and invite them to the Church and to the Saviour every downtown church in the city will be able to point to similar results. We believe this to be true, and recommend the trial of it to those churches that are dying of respectability or inanity. probation and 82 have been received into full

CLASSON AYENUE PRESBYTERIAN

CHURCH. The Presbytery of Brooklyn at its session to-day this church and Dr. Duryea. At the annual meeting of the church on Friday night commissioners were of the church on Friday night commissioners were chosen to present this request. The church owes nearly \$80,000, and at the beginning of this year the trustees cut down Dr. Duryca's salary from \$5,000 to \$7,000 a year. But at the anaual meeting, when the facts came out, their action was negatived, and they were ordered to retund the difference to the pastor. The receipts from pow rents during the past year amounted to \$13,116, and from other sources \$1,585 more. But if the plan started on Friday night for paying off this debt is successful the pew owners will surrender their pews and the church will become free. Dr. Duryea will remain with the church for two Sabbaths more after this, and will say his farewell at the communion service in April.

THIRTY-FOURTH STREET SYNAGOGUE.

THE IMPORTANCE OF THE SABBATH-SERMON BY THE REV. HENRY S. JACOBS The commencement of the customary Scriptural lesson of the day suggested the topic of the Rev. Mr. Jacobs' sermon yesterday, the text being se-lected from Exodus, xxxv., 1, 2—"And Moses gathered together all the congregations of the children of Israel and said unto them, These are the things which the Lord hath commanded, that ye should do them: Six days shall work be done, but the seventh shall be holy unto Zion—it is a Sabbath of rest unto the Lord."

be holy unto Zion—it is a Sabbath of rest unto the Lord."

In meditating over this passage of the Pentateuch, said the reverend gentleman, the questions naturally suggest themselves, Why this repetition of a command so recently enunciated at Sinai? Why so much emphasis laid on this particular precept of the decalogue? Several reasons might be assigned, among them these:—The Sabbath is important not only as a religious duty founded on the law of obedience to the Divine will, but it possesses claims based on the law of nature which makes rest a necessity for man—rest which is not merely recuperative to his physical organization, but affords the needed opportunities for spiritual and intellectual meditation and the development of his higher qualities. It is again so far connected with the law of external nature as to present the ever recurring testimony of acreation and a creator, in opposition to the doctrines of chance or spontaneity. It was in this sense that the ancient Rabbans declared, "He who prefames the Sabbath denies the work of creation."

ANTIQUITY OF THE SARBATH.

Its importance is also borne out by its antiquity. The seventh day of rest as a holy day was a preSinaic institution, not only on its inferential establishment as the closing blessing of the creation,
but by its recognition immediately after the exoclus
and the passage of the Red Sea. Tradition places
this at Marah, and the plain letter of Scripture exhibits its authority when the manna fell and the pecple were promittion from gathering the heavenly
food on the reventh day, which was made a day of
holy rest to the Lord. (Ex., xxi.)

EXECUTY OF THE SARBATH.

ple were prohibited from gathering the heavenly rood on the seventh cay, which was made a day of holy rest to the Lord. (Ex., xvi.)

The maintenance of the Sabbath is also important in its relation to the sanctuary, for it is the safeguard of public worship. The destruction of the observance of the holy day would accomplish the annihilation of synapogue and tempie. The service of God depends, therefore, on its preservation, and cannot exist without it. This was recognized by the old teachers as a lesson gathered from the passage before us, who saw in the tact that the re-enunciated command of the Sabbath as a preface to the offerings and work required for the sanctuary was to remind the people or isruel that not even these, though divinely ordered, should supersede the higher obligation of the septemary day of rest.

Many reasons exist to enforce the duty of preserving and perpetuating the day which God blessed and hallowed. It is important as a sandard of religious principle, even because its observance in its sanctify, as a day devoted to the Lora, entails a sacrifice. It tries the charac or of the Israelite, whether his fidelity to God and His command is superior to worldly profit. It is absolute loss here set against the promised reward in the hereafter. The Sabbath is, therefore, a test of our faith in a something beyond the present, which cannot be made palpable to our material sense.

Accept this test, said the preacher, by making the seventh day your own in all its sanctity. Make its enjoyment the end or your daily work; make it a day covenanted to the Lord, and so realize the promise, "Happy is the man who observeth the Sabbath," a promise which gives the foretaste of the beautude in the world of eternal rest—

Which acthing earthly gives or can destroy.

Which nothing earthly gives or can destroy.

IS CHRISTIANITY A FAILURE?

THE "CATHOLIST" CHURCH-SENTIMENT AND INTELLECT.

TO THE EDITOR OF THE HERALD:-Christianity a Failure?—is one of the most important ever inaugurated. The fact that such a discussion be had is a startling sign of the ripeness of the times. We are verging on a revolution in the interests of genuine progress; and it may be that the HERALD is destined to serve as the world's pioneer through the crisis to the social millennium. Nearly everything else in the world has undergone its all-sided criticism. It is meet and right that Christianity should now take its turn; not in the spirit of a senseless glorification on the one hand, nor of an equally senseless and indiscriminating op-position on the other hand; but in that of a just derstanding of all the aspects of the case. It is not religion but science which is teaching the world this new habit of mind; not that of the partisan or

levotee, but of the impartial investigator and judge. Religion is no other than the embedded expression of the sentiment of mankind, or, what is the thing, of the affectional side of our common humanity, elevated to its highest and outspread to its utmost. It is, however, sentiment or feeling, still, and not the sober judgment or judicial mind. This latter belongs to philosophy and science, which represent thought, as religion represents treding. Christianity is no other than the topmost bough of the great religious free which has always been growing up in the world. It is not different in kind from any of the other great religious of the past, but a different and more advanced stage of growth, accordant with the increasing development of mankind; the blossom if it be the final blossoming) of this divine tree of the human sentiments. The question enlarges, therefore, into the broader one, is religion a failure? And as feeling, and so religion, represents the woman side of our mature, it may be again changed into this form, and so religion, represents the woman side of our mature, it may be again changed into this form, and so Christianity, is a failure spartfrom her natural and necessary transmutation under the growing influence of reason. Christianity when seeming to die, when accusily dying out of much of the manifestation of her old character, is just preparing to live in the higher and better life. And this will be so, even though the very name of Christianity may die out of the earth and the religion of humanity or some other name supersedes it. When a woman marries site surrenders her old name, but she does not cease to be heraelt. Nevertheless, she undergoes a marked modification of character, while impressing an equal modification, in the inverse sense, open and and the religion of humanity or some other name supersedes it. When a woman marries site surrenders her old name, but she does not cease to be heraelt. Nevertheless, she undergoes a marked modification of character, while impressing an equal modification, in the inverse sense upon the high of the pure intellect. If the New Youx through the contrast of the religion in the pure of the pure of the religion in the pure of th

INTEGRATOR.

HALF TRIED EXPERIMENT-IT CAN ONLY BE A SUCCESS WHEN THE MESSIAH COMES.

TO THE EDITOR OF THE HERALD:—
The true answer to this question depends on the object and end of the Christian system as proposed and understood by the propounder of it. If judged by its present fruits as its perfected design and results we must respond in the affirmative, for we behold so far only incompleteness, disappointment and failures. Falsehood and vice are still triumphant and defant among men, while truth and virtue are depressed and prostrated. The first is in the present and defiant among men, while truth and virtue are depressed and prostrated. The first is in the present world the rule, the last the exception. Evil abounds, Good is scarce. But if it be the mission of Chistianity to eradicate sin and ovil and ultimately to plant truth and righteousness in the earth, then I respond, No; a thousand times no. It is not a failure, for the reason that "the end is not yet." Do we say that the man, as yet a half grown boy, or the woman, as yet only a child, is a failure? Is an unfinished house or a half written book a failure? As well may we argue and conclude that the religion of the Bible is such. Nothing is a failure which is unfinished. As yet it is only on trial—an experiment. Its success is in abeyance and depends on its achieving the object and resuits proposed. Such is Christianity. What is its end and mission? Its own oralles proclaim them "Glory to God in the highest, peace on earth and good will toward men." It is "glad tidings of great joy which shall be to all people." It is that "all nations, all the families of the earth shall be blessed in Abraham's seed, who is the Christ," It is that "the meek shall inhers the earth—shall dwell therein forever and delight themselves in the abundance of peace." It is that "death and hell shall be destroyed and be no more; "and inally, that every curse shall be removed from this mundanc sphere and that its immortalized trans—man—shall be restored to Paradise and thus be partakers of the divine nature and dwell with God and Christ, the angels and all the heavenly hosts forever. Those we know are yet in the tuture. The end is yet in alvance of us.

All other religions are obvious failures because either they do not propose the accomplishing of such objects or with very favorable opportunities for success, having the public ear always open to them, they have failen short of achieving the end in view. Paganism in all its myriad forms is an admitted failure, and the more modern systems of Catholicism and Protestanism, with some admitted an

they began.

The Catholic Church is confessedly much weakened and materially shorn of its once great power by the progress of light and knowledge, and we know that some of the sects of Protestantism have wholly disappeared, while others are no longer potential for success, and all exhibit symptoms of decline and fall, white none have as yet succeeded even by approximation in their proposed mission of converting the world to Christ. "Protestantism a Failure" is the title of a work lately issued from the New York press, which maintains the boil statement that "looking to the final fruits of the whole system, Protestantism is a stupendous blunder." These constitute in the aggregate the means and the only means devised by numan wisdom to work out for our race the promised era of universal bleasedness.

Having thus failed in the good work, we have a right to conclude that their ambitious mission will never be accomplished, and that other means and instrumentalities must be employed to obtain the desired results.

It is a very old question among men, traces of which are everywhere found in human history, whether the world possesses in itseit the means of rectitying its disorders or whether the remedy must come from without? The experiences of mankind as embodied in history prove our incapacity to attain these great ends by any wisdom or means which we possess. The wisdom of the world has thus been proved inadequate for the government of the world, hence it is written:—"It is not in man that walketh to direct his steps." This wise and righteous rule over mankind can only be found in the person of the coming Messiah. So, then, we conclude as we commenced, and say Christianity is not a failure; its triumphs are certain, though yet future.

ALLAN B. MAORUDER,
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TO THE EDITOR OF THE HEBALD:—

If Christianity is to be judged by the sermons weekly reported in the HEBALD, or by the conduct

of many professing Christians who are no more de vont or attentive to their religious duties and no truer to their word or honester in their dealings than non-professors, it might be regarded as a failure, be cause it has failed to hold them to the principles cause it has failed to hold them to the principles they profess. But Christ, its founder, forbids such judgment. He gives his own example as the only test by which His religion must be tried, "Hereby shall ye know that ye are my disciples when ye do what I command you." Christianity is not to be tried by its disciples, but by its principles; some men are hypocrites, some are unfaithful to their covenant and do not live according to their protessions, and these prove themselves failures, and not Christianity. Christ foretold that there would always be such tares in the Church, and they must be let alone until the harvest. There were some such disciples in Christ's day, who turned back from following Him. Judsa was a tailure, and there have been Judases all along the Christian centuries. There is a vast amount of foolish preaching which is quite a different thing from St. Paul's "foolishness of preaching," by which men are helped to salvation; and this latter goes on whether men will believe and hear or no, and it will go on until time ends and tell on our race's destiny, leading to the knowledge and faith in the Son of God, and helping to form in them a character like His, and make Christendom the light of the world and the centre of its civilization, until Christ comes again in the glory of the Godhead, when it will fail on earth only to be transferred to heaven, whence it came. they profess. But Christ, its founder, forbids such

To THE EDITOR OF THE HERALD:—
To my mind Christianity is both a failure and a uccess—the failure being positive and the success negative. The logical mind when satisfied of the failure of Christianity is forced to the conviction that it is an institution invented, enlarged, diversified and handed down to us by men, and that its cruelties, horrors, errors and hairsplittings are exclusively men's works, and that an alluvial, powerful and beneficent Deity had nothing whatever to do with it. Its standards, not as laid down by Christ, but by the priests who came after Him down to the present to them, and notwithstanding the loud mouthed pro-testations of those that fill churches there is no attempt to do so. It (Christianity) is supposed to be a medium for the salvation of the entire world. How tempt to do so. It (Christianity) is supposed to be a medium for the salvation of the entire world. How absurd a pretence in view of the comparatively small proportion under its influence or belonging to nations termed Christian! Subdivide this portion into the following category and endeavor from your observation and experience to form a judgment of the proportion entitled under the priest-made laws of Christianity to receive the future blessing:—

First-The wicked are sure to be damned.

**Second-The indifferent (an immense throng unless I greatly misjudge the evidences).

**Third-The self-confessed and pronounced disblevers in revealed religion (longer than suspected, and increasing).

Fourth-The ignorant believers.

**Myth-The intelligent Christian (this in its strictest sense).

**Could a census be taken showing the number in

and increasing).

Fourth—The ignorant believers.

Fyth—The intelligent Christian (this in its strictest sense).

Could a census be taken showing the number in each of the above classifications I think the failure of Christianity would be proven—the small proportion of those within its pale who stand any chance of christianity would be proven—the small proportion of those within its pale who stand any chance of heaven would be apparent. If, as the faithful profess to believe, Christ Himself and this scheme were the gifts of an all-wise and all-powerful Creator, who will through this medium save the world and bring all souls to salvation, are not the letters written in its detence, and are not the sermons—many of them pitiably weak and insincere—shat deprecate the progress of "modern thought" sad admissions of weakness if not of absolute want of faith?

The claims of Christianity to success appear to me to be based upon the necessities of mankind (or that portion it has influenced) during a certain stage of development or emancipation from the grosser superstition, when something was needed more humane, refining and in accord with what will ultimately be known to be great truths and laws of nature, to be observed and obeyed if happiness is to be approached during our lives, but divested of the supernatural qualities known to be unknowable. The correctness of this proposition is amply illustrated by the gradual changes from the supersations, Unitarian and Universalist denominations of the Protestant faith. Beyond this is but a short step to the ranks of those who cannot profess faith enough to believe the incredible or knowledge enough to know the unknowable, but with a strong faith in the well ordering of nature's laws, by which we are governed and regulated, and with a hope that in the future a better knowledge of them may bring health and happiness to all with much greater certainty than Christianity has yet done.

HOPE WITHOUT FAITH.

A MISTAKE OF THE CRITICS To the Editor of the Herald:—

Jesus always alluded to His followers of His day, as well as subsequent ages, as the "few," and Scripture offers no warrant for the assumption that the multitudes professing Christianity are fair exponents of its power and beneficent influence on the heart and life of man. How few of the thousands who and life of man. How few of the thousands who throng our places of worship every Sunday offer any testimony in their "walk and conversation" to having consecrated their lives to the service of their God and Saviour! They are untiring in their devotion to the service of Mammon throughout the week, and on Sunday exhibit their featly to the "Lord who bought them" by arraying themselves richly and posing themselves gracefully in easy pows, while their senses are charmed with "praises sung for man and hire" and their minds tickled by a gracefully written moral essay, interspersed with a few Bible quotations to give it a claim tickled by a gracefully written moral essay, interspersed with a few Bible quotations to give it a claim
to the title of a sermon. In many cases the pastor
of such a flock is not a "minister of the Gospel,"
but he simply ministers to the tastes
of his audience. He knows they are
not ready to "endure sound doctrine,"
the majority of them "turning away their ears from
the truth," and he cannot smort to incur the disapprobation of his clients from whom he receives
such a liberal pecuniary support. Therefore he
"speaks to them smooth things," such as will never
arouse their slumbering consciences to an unwelcome sonse of their eternal peril. It is not that
Christianity ever has or ever can fail of its promises
to or gracious work in the hearts and lives of its
true adherents, but your correspondents mistake
Pharisees for Christians, and base their judgments
and arguments upon this gross fallacy.

A STEADPAST BELIEVER.

A POPP PRESS AS A TEST

TO THE EDITOR OF THE HERALD :-That Christianity is a decided success is self-evithat Christianity is a decided success is self-ever-dent from the very fact that the authors of these let-ters are at liberty to discuss the subject at all and say just what they please—not many years ago men dare hardly think, certainly dare only at the risk of just what they please—not many years ago men dare hardly think, certainly dare only at the risk of their lives express an opinion only according to established teaching of the priest or minister—and that we have a free press to publish what it pleases on the subject. Men will say that this is civilization, but there is no civilization where there is no Christianity. Christianity is aggressive; it is and always was opposed to sin in every form, and in favor of the honest poor and the oppressed. Every word as taught by Christ is incontrovertible, and from the day that His first sermion was preached to the people on the Mount, as given in Matthew, fifth, sixth and seventh chapters, has kept rolling on and on from Jerusalem to Australia; that on a Sunday moving millions and millions of the most enlightened people the world over join in songs of praise to Christ who brought redemption to all mankind.

The proof that Christianily is a magnificent success is that we have a free press, a free people, a perfect liberty to worship who and what we please, and all the nations of the earth that live the nearest to Christike individuals are the most prosperous and happy and independent in thought, loving their neightor as themselves.

New York, March 16, 1879.

BOME WAS NOT BUILT IN A DAY. TO THE EDITOR OF THE HERALD:-

Before the birth of Christ the angel announced Joseph:—"Thou shalt call His name Jesus, for He shall save His people from their sins." After His birth angelic voices were heard singing:—"Giory to God in the highest, and on earth peace, good will toward men." From these announcements we learn that Christ's mission to earth was to establish peace toward men." From these announcements we learn that Christ's mission to earth was to establish peace and harmony therein by overcoming the power of ain with all its discordant surroundings. Its that mission been accomplished? Not yet. Is it therefore a failure? Many years ago the Roman Catholics of this city commenced building a cathedral. Its progress has been very slow, because there were many obstacles to overcome, and it is not yet mished. Its the enterprise, therefore, a failure? When the venerable panianthropist, Peter Cooper, determined to build the Cooper Institute, instead of doing all the work with his own hands, he called together his architects and his builders, and after telling them what kind of a building he wanted and what materials he wished to use, left the details in their hands, freely supplying them the necessary means to carry forward the work. In like misner Christ, while on earth, communicated to His disciples a plan of the great work He came to accomplish—of reconcling, a rebellious world to God; and after assuring them that love to God and love to man was the only material that would stand the test of the ages, bade them to go into "all the world and preach the Goapel to every creature," promising them the aid of His spirit, which should lead them into all truth. That work His stellowers have carried on from that day to this, more or less successfully, according to their reliance on His loving spirit or their own plans of salvation. That they have made many sad mistakes in substituting their own plans for His becomes painfully evident in the slow progress which Christianity has made and is making in the world; yet we have but to compare the barbarous and warlike spirit which reigned 1,990 years ago (when the assassination of a parent for the possession of a throne was a common occurrence) with the philanthropic movements and peaceful tendencies of the present age to satisfy as that Christianity has by no means lost its vitality.